

PITHY SAYINGS.

When the so-called "Land markers" become land workers, there will be less contention, and more contentment. So mote it be.

Emulation spies out merit for comparison, envy for contrast.

Two kinds of church members, the helpful and helpless. The former help the latter, while the latter hinder the former.

Providence and common sense seem fond of each other's company.

"Hold to God with one hand and work with the other and have faith and works." No, no, brother; work with both hands and depend on God to do the holding, and so have Bible faith and Bible works.

"Experience is a dear school," and none but fools fail to learn in it.

We can know what we believe, but we can not believe what we know. We just know it.

When a speaker has nothing to say he ought to say it—nothing.

The use of God's name or His Word irreverently is something the "reverends" ought to quit.

"He that watereth shall be watered also himself," and he that watereth not shall be withered.

THE CRUSADER'S FLOWERS.

In Derbyshire, England, there are to be seen growing here and there certain flowers unlike any in Western Europe. These strange, sweet, Eastern flowers have a story of their own, dating back many centuries. Long, long ago, in the far-away days of the Crusades, a knight from Derbyshire went to

FROM SAME BOX

Where the Foods Come From.

"Look here waiter, honest now, don't you dip every one of these flaked breakfast foods out of the same box?" "Well yes, boss, we do, all 'cept Grape-Nuts, cause that don't look like the others and people know 'zackly what Grape-Nuts looks like. But there's 'bout a dozen different ones named on the bill of fare and they are all thin rolled flakes so it don't make any difference which one a man calls for we just take out the order from one box."

This talk led to an investigation. Dozens of factories sprung up about three years ago making various kinds of breakfast foods, seeking to take the business of the original prepared breakfast food—Grape-Nuts. These concerns after a precarious existence, nearly all failed, leaving thousands of boxes of their foods in mills and warehouses. These were in several instances bought up for a song by speculators and put out to grocers and hotels for little or nothing. The process of working off this stock has been slow. One will see the names on menus of flaked foods that went out of business a year and a half or two years ago. In a few cases where the abandoned factories have not been bought up, there is an effort to re-erect the defunct, and by copying the style of advertising of Grape-Nuts, seek to influence people to purchase. But the public has been educated to the fact that all these thin flaked foods are simply soaked wheat or oats rolled thin and dried out and packed. They are not prepared like Grape-Nuts, in which the thorough baking and other operations which turn the starch part of the wheat and barley into sugar, occupy many hours and result in a food so digestible that small infants thrive on it, while it also contains the selected elements of Phosphate of Potash and Albumen that unite in the body to produce the soft gray substance in brain and nerve centres. There's a reason for Grape-Nuts, and there have been many imitations, a few of the article itself, but many more of the kind and character of the advertising. Imitators are always counterfeiters and their printed and written statements cannot be expected to be different than their goods.

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the rescue of the Holy Sepulchre. On his return, after many brave deeds, this Crusader brought home with him some seeds of Oriental flowers, and sowed them on his estate. They sprang up and flourished, and have flourished there, on alien soil and under Western suns, ever since. The Crusader's bones are dust; his family is extinct; his estates have passed to other holders; his deeds are forgotten, save by those who search old records. But the flowers he planted still bloom over the countryside, and keep his memory in the minds of all who see the rare blossoms.

The Crusader's flowers are actual realities but they are also symbols of all beautiful and noble influence. The little things that are done in the course of a good and holy life take root and live and endure. They may endure when its greater deeds are forgotten. We cannot tell what part of our lives is going to amount to the most in the end. It may be some part that looks unimportant now. But wherever we plant seeds of good we may be sure that something will live and grow and remain after we ourselves have gone. Little services done others, little influences used as wisely as we know how, little gifts given out of our sacrifices—these, like the seeds brought by the Crusader of old from his pilgrimage, will make the world sweet with blossoms and leaf year after year through centuries, perhaps, to come.—The Classmate.

REST AND REPOSE.

Greek statuary is characterized by poise and self possession of figure which make a very agreeable impression on the beholder and constitute an element of its beauty. Power in perfect repose is always impressive. It would be well for Americans to learn the lesson of control of body, as they are commonly so "nervous" that they drum with their fingers, tap with their feet, dangle cords and tassels, stroke moustache or beard, rearrange coils of hair and do little things that show their inability to keep still. Such attitudes and actions are awkward, far from beautiful, and annoying to others. Repose is an art to be cultivated and a grace to be refined. It conveys an impression of power under control and in reserve, and it is beautiful.—The Watchman.

No wise person consents to a divorce between what he thinks and what he feels. Longfellow was right when he declared that he cared nothing for a sermon in which he could not hear the heart beat. Religion is largely a matter of affection.—Love is the atmosphere of truth, and without it truth is hard and cold and barren, as the Australian mountains are seen hundreds of miles away in the pitiless all-revealing atmosphere of that continent. Herbert Spencer has reminded us that our beliefs and actions are much more largely determined by our feeling than by our intellect; and South, over two hundred years, said wisely that "a man's life is the appendix to his heart." I am not therefore doing despite to intellectual research when I say that the voice which memory utters, sweet and sad in its tones, ought to be listened to by every intelligent person.—Pattison.

"INASMUCH AS YE DID IT NOT."

"Master, I have this day broken no law of the Ten—have hurt no one. It is enough?" "Child, there stood one by thy side burdened with heavy tasks of lowly, earthly labor. For a little help, a little easing of the burden, he looked to thee. Thou hadst time and strength."

"Master, I did not see."

"Thine eyes were turned within. There was an ignorant one crying from out his darkness, 'Will none teach me?' I have given thee knowledge."

"Master, I did not hear?"

"Thine ear was dull. There came a guest to seek thy converse, a human friend in quest of fellowship. I marked thy sight, thy frown. Why was thy heart now glad?"

"I was reading. I hate to be disturbed, to be called from great thoughts to trifling talk."

"The children would have thee some few moments in their play. Without thee they went wrong—how far wrong thou wilt not know. It is too late."

"Child's play? But I was searching for a hidden truth of spiritual import."

"Thou didst not turn aside to lift that lame one who had fallen by the way."

"I was in haste to do what I had planned. I meant to help him when I should return."

"Another lifted him. And shall I question further?"—Selected.



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